4: Hoernlé E-5 (1912-1913) 1925
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young girls sharing a hut together, and it may happen that a number of boys also share a hut, but this is not the general rule among the Nama. It is much more usual for the family to remain together until a new household is formed after marriage. Near each of the brothers in a family would be grouped his immediate dependents; his married sons on his right, the eldest furthest to the right, the youngest nearest to his father's hut, while on the left would be any married daughter who had not yet removed to her husband's people and any widowed sister who had come home to live with him. Other dependents of various kinds would also be camped to the left of a man's hut. Chief among these would be the *!Gan*, or servants, hardly to be called slaves, who were generally of the Berg Damara race, a people of negro affiliations which has long been in subjection to the Hottentots. Many Berg Damara even now are attached to Hottentot families as dependents. These people are free to marry as they will, and are never bought or sold, but they generally remain attached to the same family for long periods. Family servants is perhaps the best name for them. Many of those whose history I have studied were taken, or picked up, as small children by the Hottentots after one of the numerous wars when families were scattered and the children were left helpless in the veld, and they were then brought up in the family, acting as herdboys and in general counting themselves as members of the family. Intermixture of this black Race with the Nama is now taking place, but there is little trace of it having been frequent in the past.

It remains now to describe the conduct of people towards one another in the society, and this depends to a very large extent upon the kinship system, though relative age is also an important factor.

The kinship system of the Hottentots is a classificatory one with many similarities to the kinship systems found among the Bantu. The relative ages of the person speaking and of the person spoken of are very carefully recognised in these kinship terms. There is a special term for the mother's brother who stands in a very close relation to his sisters' children, and there are special

by their names. In their communications they have titles of honour in accordance with the degree of relationship. 593 576

It might be mentioned here that the missionaries have succeeded in introducing family names which were unknown to the Nama before. These family names are derived from the Nama language, the heathen names of the grandfathers and great-grandfathers being changed into the family names of the grandchildren and great-grandchildren. Only the Orlam tribes have family names which were given to them by their masters in the Cape, *e.g.*, Teapot, Vlermuis, Afrikaner, etc., etc. 551 [619]

8. Their old national dress is very seldom worn. It consisted of home-dressed skins which were worn as aprons in front and at the back with a leather belt; and a large skin which served as a cloak and blanket and, twisted over the right shoulder and underneath the left arm, served as a bag for the gatherer of veld-kos. 291

At present both men and women go clad in European clothes. Coloured designs are preferred. While the Herero women have clung to the mode of dress introduced by the wives of missionaries 60 years ago, the Nama has not adopted any permanent national dress for the women and girls. [177]

9. Instead of the old anointing of the body with fat, they have resorted to cleaning themselves with water and soap, although everywhere Nama, who regard the application of soap and water as detrimental to health, are still to be found. 302 [515]

The habit of the women to powder their bodies with "buchu" which they make for themselves by powdering a great variety of shrubs and roots, is still in vogue to-day, and there are still women who hideously paint their faces with a blackish red salve during the period of menstruation, or early pregnancy and on cold winter days. [841] [843]

10. The Nama is not miserly or avaricious. What he has in the form of food or other means of enjoyment he shares in the first place with his family and also with strangers. 574

To smoke alone or to eat a piece of bread which has been obtained accidentally is regarded as very unbecoming. Servants who labour for Europeans and receive their food there are wont to carry part of a special tit-bit home to share it with their people, unless the master, not knowing the Nama custom, should demand that all be eaten before his eyes so that his servants, for whom it is intended, may have the benefit of it and not strangers. [576]

11. The Nama is decidedly inclined to sociability. It is his wont to squat or sit on a low chair near the fireside at night and to tell to the last details and discuss the news of the day; nor do they separate till very late in the night. The Christians like sitting round the fire at night untiringly singing their songs and hymns. They still take great pleasure in the Reed-dance on bright moonlight nights. On 571 535 [521]

5: Vedder M-5 (ca. 1910) 1928
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571 such occasions the men provide music by means of flutes made
535 of reeds and the women and girls perform old national dances, clapping their hands, singing, and stamping with their feet. Yet these nocturnal dances are not always harmless, for their feelings being aroused they lightly indulge in immoral excesses, and on the following morning squabbles of jealousy do not fail to arise.

147 12. The Nama does not enjoy robust health. The slender body, often weakened by dissoluteness and irregular food has no power of resistance. During the cold season they catch
[164] severe colds, and consumption and venereal diseases demand many victims. They hardly know how to nurse themselves when ill and often resort to ridiculous measures. For this
[145] reason they grow old very soon and at the age of fifty consider themselves senile. The nursing of people who are
758 dangerously ill leaves much to be desired and when they have lost hope of recovery they leave off indulging hopelessly in hopeless nursing. Burial in a squatting position with a skin
764 wrapped round the corpse, in a round grave 1½ metres deep,
177 in a lonely spot in the open fields is now only prevalent in far-off places, for the Christian way of burying has generally been adopted. They make a flat coffin of planks which they have picked up—or of cheap boxes—paint it black, enclose in it the corpse and sink the coffin into a grave in the graveyard for natives, which exists in all the larger towns. The grave is furnished with large rocks at its head and foot and is often neatly and tastefully covered with small stones. Well-to-do families erect on the grave a wooden cross with an epitaph; and cut stones with inscriptions on them are not uncommon; but they have not yet adopted the custom of looking after their graves. Before it became the custom to inter in coffins, a grave was dug with its deepest part resembling a coffin. Half-way it broadened out on both sides, on each of which a step was made. The corpse, wrapt in skins or blankets and laid flat on the ground, would then be covered with wooden poles on which the excavated earth was thrown, so as not to be in direct contact with the corpse. These three modes of burial are still all in vogue, reminding one of the old epoch, the transition period and the modern time with its interments conducted in the Christian and European way.

VIII. Language and Intellectual Life.

197 1. At the very first meeting of Europeans with the Hottentots of the Cape Colony the peculiarity of their language attracted attention and for a long time it was believed that it could not be learnt by adults. Dr. Ol. Dapper, whose book about South Africa was published in 1868, writes about it as follows:—

6: Hoernlé E-5 (1912-1913)1923
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823 271 782 Sir James Alexander† tells us that the Hottentots of the Kuisib river had to make an offering to Tusib before they could drink water with safety. Alexander calls the man of whom he speaks a Bushman, but his name shows that he was a Nama. "Numeep, the Bushman guide, came to me labouring under an attack of dysentery and he said that he was about to die! I asked him what had occasioned the disease; and he said it was from having dug for water at the place called Kuisib, in the bed of the Kuisib river, without first having made an offering, and that therefore he was sure to die unless I could help him. I asked him what he meant by saying he had made no offering at Kuisib. 'Before any Bushman,' said Numeep, 'digs for water at Kuisib he must lay down a piece of flesh, seeds of the Naras, or an arrow, or anything else he may have about him and can spare as an offering to Toosip, the old man of the water.' I asked Numeep if he had ever seen Toosip. 'No, I have never seen him, nor has anyone else that I know of, but we believe that he is a great Redman with white hair, and who can do us good and harm. He has neither bow nor assegai nor has he a wife.' 'Do you say anything to him when you put down your offering at the waterplace?' 'We say, Oh! great father, son of a Bushman, give me food; give me the flesh of the rhinoceros, of the gemsbok, of the zebra, or what I require to have! But I was in such a hurry to drink this morning that I scratched away the sand above the water and took no notice of Toosip; and he was so angry, that if you had not helped me I must have died!'

823 751 Nowadays the natives do not know anything of Tusip, but Tup is the rain and Tu ǂOap is the rain wind, so that we have here at any rate the rain, or water-giver. I have not found anything quite similar to this among the present-day natives, but we shall see below that water is dangerous, causing sickness, if not death, unless treated in the proper way, just as in this case.

The last instance I have found in the literature is the following. Hahn* says: "If a Khoikhoi go out hunting, his wife must go to the water and commence throwing it about the ground. If she is tired her servant must continue pouring water about. If this be neglected, her husband will not be successful."

Turning now to the second set of examples, we shall see that persons removed from their regular life in the community are in great danger from water.

571 561 In normal Nama society each person belongs to a definite stratum, as it were, and in each stratum the members have definite duties, know exactly their place in the whole and the correct manner of behaving, both towards the mates in their own stratum, and to those either above or below it. There are, first, the children, divided up into groups of mates, with about

† *An Expedition of Discovery into the Interior of Africa*, 1836-7, Vol. II, p. 125.
* *Tsuni ǁGoam*. p. 77.

6: Hoernlé E-5 (1912-1913)1923
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three years between each group, the members of which call each other "mates." When these children attain the age of puberty, they are no longer children, but neither are they as yet full members of the tribe, nor fully grown up, and so for a period more or less prolonged they belong nowhere and are removed from the solidarity and security of their former position. They are in a state of great instability, exposed to dangers of all kinds, and unless they take the greatest care, and follow scrupulously the course of behaviour prescribed for them by their elders, sickness, if not death, will overtake them; but finally they are received into the stratum of the fully grown, and they are then once more secure. Again, people who are married form a definite group, divided, of course, into younger and older married people. If the mate of one of these people dies, the survivor can no longer belong to the group of the married, but must be received into the group of the widowed, and until the full ceremonies have been performed, this person, too, is in a precarious position, and is subject to all kinds of restrictions. Should he or she later on re-marry, they must be received into still another group, that of the twice-wed. But, even within any one group one is liable to be cut off from the full activity of its life, and so from enjoying the full measure of its protection, and at such times, too, life becomes precarious and full of restrictions. Thus, a woman after childbirth is withdrawn from her usual life and must be purified and received once more into her group. So, too, in former days was a girl during her period. Disease, again, removes a man from social life, and he, too, must be cleansed before he can take it up again, and until that is done he must exercise great care. Certain diseases are best cured by the patient being made a member of the group of those who have had it and recovered. The worse a person has had a disease from which he has recovered, the more likely is he to be able to give protection and cure to others. The thing to do, then, is to get oneself inoculated by such a man with his essence, that is, with some of his body-dirt, and so become imbued with his immunity. During this process, again, great care must be exercised.

Now, in all the cases I have instanced, the person whose social equilibrium is, so to speak, unstable, is in great danger from water, and must not on any account touch it. It will be sufficient to give a description of one type of case, for the procedure is the same in all.

When a girl gets her first period, when she is said to Kharú, she is at once cut off from the ordinary life of the kraal, is confined in a small dark hut, built inside her mother's, and must lie there quite still, wrapped closely in her sheepskin blanket, not daring even to speak above a whisper. She is, however, visited by her friends, who grind sweet smelling leaves and bark into powder for her, and with this powder, or buchu, she is copiously covered. All the time she is in this hut she must not touch cold water, and must be protected in many other